THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"We can do more to lead men into goodness by a virtuous example than in any other way."—DAVIES.

No. 49, Vol. LXXI. Thursday, December 9, 1909. Price One Penny.

MENTAL INDIGESTION IN CHRISTENDOM.

IN a conference recently held by the Catholic Truth Society, a paper was read, which, as reported in the *Daily Mail*, greatly lamented the so-called "decay of religion" brought about by two or three causes, one of which was the "marvelous inrush of new knowledge producing a very dangerous disease known as mental indigestion."

It is a noteworthy fact that this condition of affairs, so greatly deplored, is not one which is peculiar to the modern era of Christianity, but which, if we are to take history for it, has gone hand in hand with the progress of the Christian churches, beginning from a short time after the crucifixion of the Savior. Many doctrines which have been swallowed by the followers of the so-called Christian churches as the very counsels of God, have lain heavily upon the mental stomach, partially digested by some, but in the great majority of cases completely undigested, until, by the "inrush of new knowledge" the mental stomach became overloaded, disgorged the indigestible stuff, and absorbed as truth the new knowledge.

The early Romish church accepted as truth the Ptolemaic theory of the universe, until by the discoveries and deductions of Copernicus and the final verification of his theories by Galileo, it was forced to acknowledge the unsoundness of its position. But this acquiescence in the newly discovered truths was only brought about after a desperate endeavor to drive Galileo from his position, first, by supposedly logical proof, and finally by threats and torture. But in spite of the momentary retraction of the great astronomer, the Copernican theory gained ground so rapidly and made such inroads upon the tenets and teachings of that church

that the latter was brought to the position of acknowledging itself to be in error.

The doctrines of predestination, election by grace, and a negation of the free agency of man, were tenaciously held and advocated by vast numbers of religious preachers and people for a considerable time as vital and essential parts of God's plan for the redemption of mankind. They were accepted until men began seriously to think for themselves and to realize the utter incompatibility of the idea of a just God with these teachings. The mental stomach struggled with them, and put forward every effort of its own, assisted by the stimulative exhortations of learned divines, to digest and assimilate them, but the commonsense finally balked and they were thrown up in disgust as unpalatable foods for the spiritual body.

Infant damnation, whereby hell was paved with the innocent souls of pure babes, who had died without the ceremony of sprinkling being performed over them, was taught as a God-given doctrine, and is still, by some "Christian" folk, in spite of scriptural proof and the appeal of reason to the contrary. But it lies heavily, and is causing severe pains and colicky cramps in the minds of those who are honestly trying to conceive a lovable God. In fact, so dangerous has the case of mental indigestion become, resulting from the belief in this idea, that one of the great Protestant bodies of America recognized the necessity, a few years back, of refusing longer to teach and to advocate belief in the doctrine.

And so we might go on enumerating doctrine after doctrine which were once promulaged by the churches as proper food for the spiritual and intellectual growth of mankind, but which, because of the "inrush of new knowledge," have been relegated to the list of the indigestible mental foods. These very conditions have placed Christendom in the awkward and anomalous position of advocating one day a principle as a truth and as essential to salvation and spiritual development, which on the morrow it has repudiated as being inconsistent with the "marvellous inrush of new knowledge" and the calm second thoughts of thinking men and women.

As for the conditions existing in religions of the world to-day, they are indeed interesting and point unmistakably to a similar outcome in the future. While the churches teach as vital doctrines such ideas as the creation of the universe from nothing; the inconceivable nature and personality of a God without "body, parts, or passions"; and the damnation to everlasting perdition of those unfortunate souls who for no reason of their own have not been privileged to hear "Christ and Him crucified," the great majority of their members have been unable to digest and assimilate such, either in part or in whole. Day after day, while tracting, the missionary meets people who, when asked to harmonize some part of their creed with commonsense or scripture, make the

confession that, while their Articles of Faith or Prayer Book may contain such doctrines, they themselves do not accept them as dogma.

The signs of the times point to a future rejection of many of the present teachings of Christendom. In the great conflict between science and the religion or theology of the world, where do we find enrolled the scientific minds? With science, every time, and in a position which is deadly antagonistic to a theology, which, among the rest of its tenets, teaches the creation of new matter out of nothing. The inrush of knowledge and truth has proved its unstability and it is but a matter of time until the people as a whole will recognize, as have the thinking and scientific minds, that the doctrine is indigestible and that the churches must disgorge it.

The alarming increase in numbers of infidels and atheists lead to the conclusion that the common idea of God is of a nature that does not permit of acceptance by a great many. To accept Christendom's idea of God means to place oneself in the attitude of admitting that the human mind can conceive something which does not exist, and even if the mind be capable of such mental gymnastics, it would set up a God who is so abnormally cruel as to condemn to endless punishment and torment the great bulk of humanity for no other reason than not having had the inestimable privilege of hearing Christ preached. Can we wonder at men turning atheists in the face of such teachings? It is a simple matter to understand why Robert G. Ingersoll, the master mind of the atheistic school, made the statement that if there were a God, it was such a God as the "Mormons" teach, a God in whose image man was created, with parts and passions, and whose tender mercy extends to all mankind, and who will give to every man the opportunity of repenting from his sinful ways and accepting His gospel plan of salvation.

Contrast this mental indigestion of the churches of the world occasioned by new knowledge with the virile condition of the Church of Jesus Christ of Latter-day Saints. There is no occasion for any new knowledge to bring about a stress of the mental digestive organs in the gospel of God. The gospel embraces all truth, and truth is "knowledge of things as they are, as they were, and as they are to come." (Doc. and Cov. Sec. 93.) Such being the case, what was taught seventy-nine years ago as a truth and as essential to man's salvation will be just as true and just as essential to salvation to-day and in the future as it was then, and any new knowledge which may be brought forward, instead of causing the decay of religion will but add increased evidence to its truthfulness. The doctrines brought forth by the Prophet Joseph Smith, during his sojourn upon the earth, are but the everlasting and unchangeable truths restored again to earth—truths which always existed in the past and which will always exist in the future and be taught until the purposes of God be accomplished.

There is no need of revision to-day of any doctrine, if it be of God, in order to harmonize it with science and the accretion of new knowledge. Mormonism has no fear of the inrush of new knowledge as tending to a decay in its religious teachings. It has no fear, because, as between it, science, and the knowledge of the truth there is no conflict, since the doctrines it promulgates are not man-made but God-given.

Nelson, England. R. W. YOUNG, JR.

MY CONVERSION TO "MORMONISM."

I FEEL that I owe it to the Latter-day Saints, to put on record my humble testimony concerning my conversion to that Church. Like almost every other convert to "Mormonism," I have been subjected to a good deal of persecution and misrepresentation. But in the midst of it all I have rejoiced, knowing that the step which I have taken has met with the approval of my heavenly Father.

A number of times during the two years prior to my conversion, I stopped for a short time to listen to "Mormon" missionaries preaching at street corners; but I was not sufficiently interested in their religion to pay any attention to what they said. One Sunday evening, a little over a year ago, as I was returning home after a service in Beech Street Presbyterian Church, Liverpool, I saw a large crowd of people assembled on the corner of Beech Street and Edge Lane. On arriving there I found a preacher railing against the Latter-day Saints and the Book of Mormon. During the meeting, but not with evil intent, I made a rather uncomplimentary remark about the "Mormons" and was promptly reproved by a lady standing near, who told me I was speaking against a people about whom I knew nothing. I answered by saying that I did not care to know anything more about the "Mormons."

While at work the following day, I told one of my fellow-employees about the little controversy I had at the anti-"Mormon" meeting the evening before. She told me she had never attended a meeting of the Latter-day Saints, but that she would like to do so, just out of curiosity. We decided to attend the service at the "Mormon" headquarters, 295 Edge Lane, the following Sunday evening. We did so, and while the preaching of the elders did not particularly interest us, we neither heard nor saw anything to which we could raise the least objection. Later in the evening, the Latter-day Saints held an open-air meeting which we also attended, and which was broken up by a local worker in the Church of England, and a number of his associates. The Book of Mormon was the subject of a short, spirited discussion, and I felt curious to see the volume. I asked one of the missionaries if I could borrow the book, and he told me I could by applying at the headquarters. For the purpose of getting the book I attended another service of the saints the following Wednesday evening, and

was deeply impressed by the earnestness with which the speakers bore testimony to the truth of "Mormonism," and also with many important truths which, up to that time, I had not heard. The apostasy from the primitive Christian faith was clearly explained, and many prophecies from both the Old and the New Testaments were quoted to show that such an event was foreseen by the prophets of the Lord. A universal apostasy having been proven, the necessity for the restoration of the gospel, and also for Divine authority to enable men to administer in the ordinances, was apparent. By this time I had become interested in the service, and my interest grew as I listened to the missionary tell of the restoration of the gospel to Joseph Smith, and cite numerous scriptural quotations foretelling such restoration in the latter days. At the close of the meeting I borrowed the Book of Mormon and was given some tracts containing an exposition of the first principles and ordinances of the faith of the saints. I read the latter carefully, comparing the doctrines set forth in them with the teachings of Christ and His apostles, and found the most perfect harmony in them. Attendance at other services, and the reading of additional literature strengthened my belief in "Mormonism" and finally, through sincere and earnest prayer to the Lord to know the truth, my belief developed into knowledge. I was firmly convinced of the truth of "Mormonism" before I applied for baptism; had I not been I should not have made such an application, for I realized to a great extent the consequences of taking such a step—the loss of the love and esteem of relatives and friends, to receive in their stead, hatred, ridicule and abuse. All this, and far more, even death, many of the former-day saints received for accepting and adhering to the gospel of the Savior.

No sooner had I been baptized than I began to experience persecution. The news of my conversion having reached the ears of my employer, I was summoned before him and requested to renounce my new found faith and return to the Presbyterian Church. The only reason given why I should do so was because the "Mormons" were "everywhere spoken against." For the same reason the early converts to Christianity should have renounced the faith of the Messiah. Persuasion failing, force was resorted to and I was threatened with dismissal if I attended another "Mormon" service. The aid of my former minister was employed to turn me from my course. For hours I defended my faith and people. I pleaded with the manager of the firm and also with the minister of the Presbyterian Church to meet the "Mormon" elders in a friendly discussion assuring them that if they could prove that I had taken a false step, I should promptly sever my connection with the Latter-day Saints. This they absolutely refused to do. In fact, they refused to discuss with me the doctrines of our Church, preferring abuse to reason. I was convinced that evening of the weakness of their position for I believe that they

would not have refused to meet a "Mormon" elder if they believed the "Mormons" were teaching incorrect doctrines. In my heart I denounced them as cowards for I felt that if they were as deeply interested in my temporal and eternal welfare as they professed to be, they would have acceded willingly to my request. While the Rev. D. H. C. Bartlett has said and written much derogatory to the Latter-day Saints, at the same time I admire him for the course which he pursued when a large number of faithful members of his Church were about to sever their connection with St. Nathaniels and join the Church of Jesus Christ of Latter-day Saints. When those who were about to leave his church challenged him to meet a representative of the "Mormon" Church, he consented to do so in order to retain his people within his fold, although I believe the poor man felt the weakness of his position. He made a brave fight, but the odds—the truth—were against him, and on seeing his defeat, about sixteen members of his church applied for baptism and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. Several of the number are now in Utah, contented and happy, rejoicing in the truth, and prospering temporally as well.

As previously stated, I was threatened with dismissal from my employment if it were discovered that I attended a "Mormon" service. Contrary to every feeling of my heart, but in order to retain my situation, I promised to renounce my allegiance to the "Mormon" faith. I felt afterwards, however, that a promise exacted under such conditions was unjust in the sight of God, and of all honorable people, and I did not feel under obligations to keep it. I attended the meetings of the saints as often as circumstances permitted, but was obliged to sit in the hall adjoining the meeting room, as spies came to the meetings to see if I was there. This, after a time, became unbearable, and I decided to openly attend the meetings no matter what the consequences might be. This was highly displeasing to my relatives whose severe censures often caused me much sorrow. I realized that as soon as it was known that I attended the "Mormon" meetings I would lose my position, and I began to make preparation for such an event. A sister who resided in another part of England, and who was possessed of means, on learning of the circumstances in which I was placed, kindly proferred to lend me the sum of £20, provided I had a desire to go to Utah where I could worship the Lord according to the dictates of my conscience, and also better my condition financially. I accepted her kind offer and began to make preparations for the voyage. I do not think I would have taken such a step for a long time had I not been driven to do so by the oppression of my employer and others. It would be impossible for me to describe the anguish of soul that I experienced in leaving my relatives and friends. When the time of my departure drew near, I felt that I could scarcely make the sacrifice. I told my mother

that I would abandon my intention of going to Utah, and would remain in England if she would consent, at the end of a reasonable length of time, to go with me to Salt Lake City. This she would not agree to do. With an almost broken heart, but with a consciousness that I was doing the will of my Father in heaven, I forsook, for the gospel's sake, all that I held dear in life, and started for the land of Zion.

The journey of nearly 7,000 miles by sea and rail was much more pleasant than I had anticipated. Two weeks after leaving Liverpool, I arrived in Salt Lake City where I found friends who took me to their home and have treated me as a member of their own family. A week after my arrival I obtained a good situation. All the proprietors of the firm are members of the "Mormon" Church, but notwithstanding this they give employment to members of other denominations. No one is threatened with dismissal if he or she does not promise to worship God in the same manner as the employers. Here I am as free as the birds that fly the air; I am not compelled to worship in the "Mormon" Church. If I had a desire to do so, I could go to any of the other denominational churches in the city, for almost all denominations have places of worship here. The majority of the citizens of Salt Lake City are not members of the "Mormon" Church, and hundreds of gentiles are coming from different parts of the United States and taking up their abode in the City of the Saints. This is evidence sufficient that Salt Lake City is far from the wicked place which the enemies of the Saints represent it to be.

I wish to say, however, that they are not all Israel who are of Israel. I have found all classes of people here, but I have learned to distinguish the difference between people and principles. Many of the "Mormons" possess faults and failings common to other mortals, but this in no way vitiates their religion, which I have proven to my entire satisfaction to be the true and everlasting gospel that was taught by Christ and His apostles. I have found in "Mormonism" a pearl of great price, and I praise my Maker for bringing me out of darkness into light, out of the churches of men into the Church of His Son Jesus Christ, and for giving me strength to hold fast to the faith in the midst of all the opposition that was brought to bear against me. I am living in the expectation of being able, in the course of time, to return to my native land—not to remain there, but to bear testimony to my relatives and friends that the faith which I have espoused is that which was once delivered to the saints of old and which has been restored in these latter-days through the Prophet Joseph Smith for the salvation of the human family. I would be pleased to correspond with any of my English friends who wish to know the truth about the "Mormons" and "Mormonism."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 9, 1909.

AN IMPORTANT AND TIMELY DUTY.

It is customary throughout the land of Zion, towards the close of each year, for the Presidencies of Stakes and the Bishoprics of wards to visit the people in their respective localities, and instruct them in their practical duties, among which is their payment of tithes to the Lord. The revelation given as far back as 1838, directed the rendering to the Lord of one-tenth of each person's interest annually. The payments, however, may be made and should be made as often as wages or other income is received, but a settlement should be had before the close of the year. The Bishops in the different wards in Zion receive members at their offices to give an account of their standing in this particular, and this is a good custom because it brings each Latter-day Saint into reflection upon his own conduct, and to an understanding of how his account is with the Lord.

Tithing is not a tax, but a voluntary donation. And yet it is a commandment of the Lord of great antiquity. We read of Abraham paying tithes to Melchisedek; of Jacob covenanting with the Lord that he would render unto Him a tenth of all his increase; of a law given to Israel through their great Prophet Moses concerning this principle; of Jesus Christ endorsing the law of tithing, even when He was proclaiming the higher law of justice, mercy and faith. But it is not on account of its former requirement and observance that it is urged upon the saints in this last dispensation. It is a direct revelation from the Lord in these days to which we look for our guide.

It is of great importance that all members of the body of Christ yield obedience thereto, because upon their compliance depends their reception of the blessings that are especially attached to its observance. These are both temporal and spiritual. And obedience to the law is a sign of fellowship with the Lord Jesus Christ and of willingness to keep His commandments. It is good for Latter-day Saints throughout the world. It touches every one of them abroad as well as in Zion.

We have received from the Presiding Bishopric of the Church a letter of suggestion that the custom observed at home should be

introduced, so far as possible, throughout the foreign missions. We therefore call the attention of mission and conference presidents to this important subject, and the wisdom of endeavoring, by all means within their power, to have the saints everywhere brought into a condition of remembrance, and a desire to obey the law, that they may gain the blessing and be satisfied in their own consciences, so that there may not be a barrier between them and the Most High on account of failure to observe His precepts, and thus interpose an obstacle which will weaken their faith when they call upon Him for special favors.

Let every president of a conference call to his aid wise and faithful men, to visit the members and exhort them to settle up with the Lord that which they owe to Him in tithes and offerings for the year 1909. This will entail some traveling and labor, but it will repay the outlay in the good feeling which will be promoted and the increase of faith and good works among the people. There are many members in the British Isles who neglect this important duty, and it is certain they feel the effects of their negligence. But if they will begin now and live up to the law, God will be merciful to them, and they will soon reap the fruits of obedience and have cause to rejoice and be grateful for having their attention drawn to His law.

We also urge upon the conference presidents the necessity of economy in the expenditure of tithing which comes into their hands, so that there may be sufficient to meet all expenses that are legitimate, such as hall rents, and similar necessities and have some balance to remit to the Liverpool office. Each president of a conference which sends no tithes to Liverpool will know who is meant by these latter remarks. We do not wish to be invidious, but there are some conferences from which nothing whatever is forwarded to Liverpool, and in occasional instances application is made to this office for means out of the tithing to meet their local expenses. We need not point out the wrong exhibited in these instances. This mission ought, at least, to pay its own expenses, and if the members of the Church were properly instructed and fully imbued with the spirit that comes from compliance with duty, there would be plenty of means in the treasury to accomplish all that is proper to be done in the expenditure of the tithing here, with a balance to transmit to headquarters in Zion.

The Presiding Bishopric say: "We also recommend that a day should be designated in all the organized branches, wherever practicable, for an annual tithing settlement, to which all of the saints should be invited, so that the spirit of the work that is carried on in Zion should also be present in the mission field." In the letter of instructions issued to presiding officers, the Presiding Bishopric also say: "Special reference should be made to the observance of the law of tithing and a payment of fast offerings, the observance of the Sabbath day, the duties of the Priesthood, the attendance

at Sacrament meetings, and family and secret prayers, so that there may be a steady progress and improvement in the spiritual and temporal development of the saints."

We trust that our brethren, whether presiding or traveling in the ministry, will give diligent heed to these admonitions and will endeavor to promote obedience to every commandment of the Lord, and every regulation of the Church, so that there may be a rekindling of the fire of the spirit in the souls of the saints, to the glory of the Lord, the progress of the latter-day work, and the triumph of the truth in the midst of the error and darkness of this world.

While we have made special reference to tithing in this brief article, we do not wish it to be understood that we place it above other duties of members of the Church, but the time is auspicious for stirring up their minds by way of remembrance, so that the present year may mark an onward movement in the observance of a duty which has been neglected by many, who have been baptized and received a testimony by the Holy Ghost that they have embraced the everlasting gospel, and who should show their faith by their works, and trust in the Lord for the fulfillment of His promise to them that He will pour out blessings upon them that there shall not be room enough to receive. Let us all do our duty in these and all other respects, and thus grow in grace and the knowledge of the truth and advance upward to the fulness of Him who is our living head in all things, even Jesus Christ our Redeemer.

C. W. P.

SINS OF OMISSION.

Professor Henry Drummond has written: "Whatever hopes of a 'heaven' a neglected soul may have, can be shown to be an ignorant and delusive dream. How is the soul to escape to heaven if it has neglected for a lifetime the means of escape from the world and self? And where is the capacity for heaven to come from if it be not developed on earth? * * * Each man in the silence of his own soul must work out this salvation with fear and trembling." That word "neglect" or "neglected" carries with it an awful load of meaning for us, even though we may but partly comprehend it. Have you ever met that farmer who neglects to put his harness under shelter when it rains or snows, leaving it out on the ground instead; who neglects to plow his land in the proper season, allowing it to become covered with weeds; who neglects to take care of his grain when it is harvested; and allows his cattle and pigs to get to it when it is stacked? If you have not met him you should do so. You can learn a profitable lesson by observing—but not practising—his ways. He is always poor and never happy, because he is neglectful.

Have you ever met the man who would not profane God's name, who would not work on the Sabbath, or in any way transgress the moral code, but neglects to be actively engaged in good works? The man who received one talent (Matt. 25) is a fair representative of his class. He hid his talent, so that it did him neither good nor harm, but his neglect to be actively engaged in his Master's business constituted him a "wicked and slothful servant." He was "unprofitable," and his place was in "outer darkness."

It is quite evident that in all ages there are too many people like the young man who came to Christ and asked: "What good thing shall I do that I may have eternal life?" He had been passively good from his "youth up," i.e., he had refrained from murder, unchastity, bearing false witness, disrespect to parents, etc., but when Christ asked him to become *actively* engaged in His service it was too much for his proud soul to attempt, and "he went away sorrowful."

The gospel of Christ demands active and continued service on the part of every one who would share the joys of His glory with Him. All those who will may become "heirs of God and joint heirs with Jesus Christ"; but if we are slothful and neglectful we need expect no glory. "How shall we escape," writes Paul, "if we neglect so great salvation?" Whatsoever a man sows, the same shall he reap; if he sows the wind he will reap the whirlwind; and if he sows nothing his harvest will be nothing. There must be a terrible awakening one day for the man who is slothful and negligent. I doubt whether the awakening of the profligate sinner can be more terrible than that which will surely follow the sins of omission. Jesus said: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did *commit* things worthy of stripes, shall be beaten with few stripes." (Luke 12: 47-48). How about those of us who know our Master's will? Are we neglectful? Are we failing to make proper use of our opportunities? Are we neglecting to speak a kind word to a disheartened soul; neglecting to help someone who is in need; neglecting to store our minds with knowledge, to conquer our improper desires, and cultivate the Christian qualities—virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity? If we are neglecting to do this, then we are sinning the sins of omission which will keep us out of God's presence just as surely as the sins of commission will until they are repented of. The gospel of Jesus Christ is laid down in positive terms: "Thou shalt love the Lord thy God." "Thou shalt love thy neighbor." "Thou shalt worship the Lord thy God, and him only shalt thou serve." "Repent." "Follow me." It is not a gospel of refraining from evil only but a gospel of activity—of doing positive or active good. In fact, Jesus was so positive in His manner of teaching that it was said He spoke as one having authority and not as the

Scribes. When the gospel was restored in this dispensation it came to us through the Prophet Joseph Smith in the same positive manner. We are not only required to abstain from actively engaging in wickedness, but we are commanded to actively pursue the path of righteousness. "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doc. and Cov. Sec. 42: 42.) Sins of omission are but various forms of idleness or neglect, and to be guilty of them will detract from our eternal happiness.

Cork, Ireland. T. L. HATCH.

A LESSON FROM NATURE.

TO THE spiritual mind of the Psalmist the book of nature was the greatest testimony to the existence of God. He saw God's handiwork on every side—the whole universe was resplendent with the glory of God. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Psalm 19: 1-3.) The law of the Lord is perfect. An unbroken and unvarying law reigns throughout all God's creations, and everything unites in pealing the Creator's praise. Everything fulfills the purposes of its being, and accomplishes the object whereunto it was sent. The star-spangled heavens are full of God's praise, and all the orbs move obedient to the Father's will. The seasons come and go with unfailing regularity. Summer and winter, seed time and harvest, cold and heat, has not failed in the land. The little birds, "nature's sweet minstrels," come and depart, true to the instinct which God has implanted in their nature. The flowers of summer have passed away, to reappear at their appointed time and cheer us with their wealth of beauty and color. The rivers all move in the one direction, and flow unceasingly to join the mighty oceans. "O Lord, how manifold are thy works, in wisdom hast thou made them all: the earth is full of thy riches." (Psalm 104: 24.)

But there was a dark back-ground to this light picture which aroused painful thoughts in the mind of the Psalmist and caused him to view with the deepest concern his own position in God's universe. "What is man that thou art mindful of him, or the son of man that thou visitest him?" Although man stands the highest and occupies the central figure in the picture, he has proved himself to be deficient in that quality which is so manifest in all other departments of nature—obedience. The truthfulness of this is demonstrated in scripture, both by exigetical comment and recorded example. The Psalmist tells us "That the heart is deceitful above all things, and desperately wicked," and is inclined to sin as

naturally as the water runs downwards. "The Lord looked down from heaven, upon the children of men to see if there were any that did not understand, and seek God. They are all gone aside, they are all together became filthy; there is none that doeth good, no, not one." David knew this by painful experience. The besetting sin, the unguarded moment, and he was led into a labyrinth of trouble that he never escaped from on this side of the grave.

Man has fallen short of the great purpose for which he was created. He failed in rendering obedience to the Father's will, and so by the transgression of one many were made sinners. Our natural heritage in Adam is sin and death, and the chain has become more firmly rivetted on account of our own individual deficiencies. Man could never have delivered himself from the bondage of sin; but the Eternal Father, out of His own free will and good pleasure, prepared a way by which man could recover lost ground and be received back into the Divine favor. "For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." (Rom. 5: 19.) In Adam and Christ we have two federal heads. "As in Adam all die, even so in Christ shall all be made alive." From these two fountain heads flow two streams. The one dark with sin and death, the other rich with blessings ever broadening and deepening into fuller glory. "Herein is love, not that we loved God, but that he loved us and sent His Son to be the propitiation for our sins." (I. John 4: 10.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.) When I think of the great love of God in its relation to the dead and the living, that His blessed gospel is being taught to the "spirits in prison," that the prison doors have been opened and the captives set free, I can exclaim with the Apostle Paul: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways are past finding out! * * * For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11: 33, 36.) That everyone will have an opportunity of hearing the joyful sound of the gospel is one of the greatest consolations of revelation. It brings comfort to the sorrowing and bereaved, and to those who are in the dark valley of the shadow of death; it brings a peace and rest such as the world cannot give or take away. "Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" (Job 26: 14.)

It is also a blessing to know that we in these latter days have had a supplementary testimony of the goodness of God, and that through His prophet, Joseph Smith, a further revelation has been given us. That the "two sticks" unite in their testimony; that the gospel has been restored in all its fulness and is now being

preached among all nations as a witness. It is the only gospel that can unravel the mysteries of the kingdom of heaven and make the crooked straight and the rough places plain. It teaches us that our present existence is not finality; that we will voyage into other spheres, progressing in knowledge and yielding that implicit faith and trust in God which is the basic principle of sonship in the Eternal Father. Let us then cultivate the highest aspirations of our nature, and manifest that obedience without which it is impossible to please God. Let us think of God not only that He is and the rewarder of them that diligently seek Him, but that He is the Father of spirits to whom we can go as to a living parent, knowing that if we ask in faith He will hear us, and give us our soul's desire. But with all our getting let us first ask for that wisdom which is from above and which is life eternal to know. If we make this the primary object, we will not be lacking in any other thing, but will shine as the brightness of the firmament and as the stars for ever and ever.

Aberdeen, Scotland. JOSEPH FALCONER PRATT.

FROM THE MISSION FIELD.

Concert in Birmingham.—On Monday evening, November 22nd, a successful concert was held at the Assembly Rooms, Wretham Road, Handsworth (Birmingham conference), under the auspices of the Birmingham branch for the purpose of raising funds for the benefit of the branch. Nearly three hundred saints and friends were present and listened to a splendid program, after which a collection of £1 10s. was taken up.

The Sick Healed.—President Charles P. Anderson, of the Gothenburg conference, Sweden, relates a case of remarkable healing. A seven-year-old daughter of one of the members was afflicted with St. Vitus Dance; so serious was the trouble that the little girl was kept in bed. Elders Anderson and Quist were asked by the mother to administer to the little one which they did, and she declares that she felt the trouble leaving her even during the administration. The elders visited the home a few days later and saw the little girl playing around as actively as any of the other children.

District Meetings.—On Sunday, December 5th, 1909, two district meetings were held in the Co-operative Hall, Nelson, at 2:30 and 6 p.m. President E. H. Williams and five traveling elders of the Liverpool conference were in attendance. The afternoon session was addressed by President E. H. Williams, Elders Richard W. Young, Jr., Mark H. Greene and F. H. Chambers. At the evening service one hundred and ninety-five people assembled to hear Elder Benjamin R. Birchall discourse on "Utah and the 'Mormons.'" Half of the audience were non-members, and a majority of those

preeent were in attendance for their first time. All felt as though they could extend the time to listen to such truths brought to light. Elder Birchall had been employed in the Methodist ministry for a number of years, and could show effectively that the doctrines of the Latter-day Saints were from God rather than the theories of man. No doubt much good will result in Nelson in consequence of such meetings.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home December 4th, per s.s. *Celtic*: From Great Britain—H. J. Barnes, William S. Smith, William G. Clark, Miles M. Batty, Le Roy Hull. From Scandinavia—Orson F. Christensen, Jacob Peterson. From the Netherlands—Joseph R. Stringham, E. E. Mitchell. From Turkey—Joseph O. Phelps. The following named missionaries have been honorably released and sailed for home to-day per s.s. *Southwark*: From Great Britain—George Staheli, Chauncey E. Snow, Albert Hender, Mark F. Strong, Joel H. Rich, Arthur Manwaring, Alfred F. Davis, John Minson, Albert Collard, Charles O. Hamilton, Abram F. Dally, William L. Croff. From Sweden—Nils H. Hallström. From Scandinavia—Enoch E. Christofferson, Ole Peterson, Andrew W. Jensen, L. F. Nielsen, Nels P. Jeppesen. From Switzerland and Germany—John G. Wanner, Jr., Gustav H. Sentker, J. Rex Miller, Willard H. Reynolds, Quincey B. Nichols, Jr. From Turkey—Joseph F. Thorup. With the company were twenty-eight emigrants in charge of Elder Enoch E. Christofferson, assisted by Elders Alfred F. Davies and J. Rex Miller.

Successful Socials.—A very successful social was given on Monday, November 29th, at the saints' meeting room, Temperance Hall, Batley (Leeds conference), in honor of Elder W. G. Clark on the eve of his departure to Zion after filling an honorable mission in this country, laboring among the Batley saints for the past year. The entertainment consisted of songs, recitations, sentiments, piano solos, etc. Elder Clark received a very fine book as a token of esteem from the saints and friends of the branch.

The first public social held in the Lincoln branch (Nottingham conference), took place on the evening of December 1st, 1909, in the Odd Fellows Hall. Thirty-three saints and friends, including two elders, attended and united in making it a success. By the aid of friends a good program was rendered, after which the saints provided an excellent supper. It proved enjoyable to all and a financial benefit.

The saints and friends of the Ripon branch (Leeds conference), met together November 29th, at 5 Coltgate Hill, to give Elder A. Fred. Davis a farewell social. After a sumptuous feast of good things the evening was spent in the good old fashioned way, all trying to make each other feel that it was good to be there. Elder

Davis was presented with an excellent silver water pitcher, beautifully engraved. He has labored in Ripon for the past two years, and has won the esteem of those who knew him. The saints and friends join in wishing him a safe journey home.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXIV.—THE "CRUSADE."

Textbook: One Hundred Years of Mormonism (Evans), pp. 500-12.

References: Brief History of the Church—Anderson, pp. 160-165; Life of John Taylor—Roberts, pp. 370-409.

I. PRELIMINARY MOVEMENT.

1. Election of George Q Cannon as delegate to Congress. (a) The election—result of ballots. (b) Contest—result. (c) Appeals to prejudice—result.

II. A COMMISSION APPOINTED.

1. Edmunds Law (1882). (a) Review its provisions. (b) The commission.
   (1.) Who they were.
   (2.) Their test oath.
   (3.) Its work in Utah.
2. Convictions of defendants. (a) Leaders of the Church. (b) Details of arrest, punishment, etc. (c) Harsh constructions of the law. (d) Heroic conduct of the Saints.
3. The end comes.

DIED.

ROSSER.—At Chepstan Road, Raglan, November 24th, 1909, Charles Rosser, of the Pontypool branch, born November 11th, 1824, at Llansayon, Monmouthshire. Baptized in 1852. Deceased was a faithful Latter-day Saint.

SMITH.—November 30th, Joseph Smith, of Bradford, born March 24th, 1832, baptized, February 27th, 1904 by Edward A. Morgan. The deceased was a faithful Latter-day Saint and died in the hope of a glorious resurrection.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.